

THE APOSTLE AND HIGH PRIEST OF OUR CONFESSION

Hebrews 3:1, R.V.

Introduction: The difference between an apostle and a high priest is:

An apostle is God's representative to man.

A high priest is man's representative to God.

Christ came forth as God's Apostle; He went back as our High Priest.

I. Consider Christ: God's Apostle.

1. His character (Heb. 7:26).
2. His conduct (John 8:29b).
3. His ministry (I Tim. 1:15).
4. His message (John 17:8).
5. His authority (Matt. 28:18).

II. Consider Christ: Man's High Priest.

1. His priestly order (Heb. 7:11-21).
2. His offering (Heb. 8:3; 9:26).
3. His ministry of intercession (Heb. 9:24).
4. His return in glory (Heb. 9:28b).—

R. E. Moss.

Hotel Broadview

RAY DAVIS, MANAGER

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Galesburg
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Final Exhortations (11-13)

A. Faith (11)

1. Introductory, definition (1-3)
2. Historical results of Faith. (4)
 - a. Abel offered a better sacrifice
 - b. Enock was translated and pleased God
 - c. Noah built the ark
 - d. Abraham and Isaac received the promise
 - e. Abraham offered up Isaac
 - f. Isaac blessed Jacob & Esau
 - g. Jacob blessed the sons of Joseph
 - h. Joseph mentioned the departing of Israel
 - i. Moses brought Israel from Egypt
 - j. Israel crossed the Red Sea
 - k. The waters of Jordan fell
 - l. Rahab was spared
 - m. Other results of faith (32-46)

B. Hope (12)

1. Hope brings triumph over earthly tribulation (1-17)
 - a. Exhortation to faith and patience in Christ. (1-4)
 - b. The character of the Lord (5)
 - 1) God's love (6)
 - 2) His promises (7-10)
 - 3) The fruit of chastity - righteousness (11)



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c. Esau - an object lesson in the result of covetous long (12-17)

2. The hope of the new covenant. (18-29)

a. Comparison between Sinai and Zion. (18)

1) Violation of the laws ^{command} at Sinai were terribly punished (18-21)

2) Zion is greater than Sinai. (22-24)

3) Therefore, they that refuse him who speaks from Zion shall be more terribly punished.

b. The hope of an eternal kingdom (27-29)

c. Love (13)

Hebrews

Sam Moffett

Outline of Chapters 1 and 2.

I. The Deity of Christ (chap. 1)

A. His person and work (vs. 1-3)

1. He reveals God to men (vs. 1-5)
 - a. He is the final messenger (vs. 1-2)
 - b. He is the outshining of God (vs. 3)
2. His character and position (vs. 4)
 - a. Son of God (vs. 2)
 - b. Creator (vs. 2)
 - c. Sustainer (vs. 3)
 - d. Saviour (vs. 3)
 - e. Position on God's right hand. (vs. 3)

B. His superiority to the angels (vs. 4-14)

1. He is superior by birth, nature and inheritance (vs. 4)
2. Proof from Old Testament quotations (vs. 5-14)
 - a. Christ is called Son and addressed as God (vs. 5, 7)
 - b. The angels are to worship the Son. (vs. 6)
 - c. Christ is the righteous and eternal king. (vs. 8-13)
 - d. The angels are ministers (vs. 14)

II. The Authority of Christ (ch. 2: 1-5)

1. The OT law given by angels, brought death for transgression (vs. 1-2)
2. Therefore, the law of Christ ought the more to be obeyed (3-5)
 - a. For Christ is better than the angels (vs. 1, 5)
 - b. For his law is witnessed by Father, Son and Holy Ghost (vs. 4)

- III The Humanity of Christ (chap. 2: 6-18)
- 2
- A. Proof from the Old Testament (vs. 6-8)
- B. The manner of the incarnation (vs. 9-13)
- Made lower than angels (vs. 9)
 - Suffered death (vs. 9)
 - Made perfect through suffering (vs. 10)
 - Became a brother to man. (vs. 11-13)
- C. The purpose of the Incarnation. (vs. 14-18)
- To destroy the power of death (vs. 14)
 - To deliver man from bondage of fear (vs. 15)
 - That he might be a merciful and faithful High Priest. (vs. 17-18)
 - To become a reconciliation for sin. (vs. 17) = propitiation.

Hebrews 7:-
Thursday -

v. 22 - surety

What is meant by weakness, unprofitableness of law
As brought out in this chapter - what bearing do
Christ's HP characters have on our salvation

v. 26 - became us

v. 25 - Memorize

May 26th - Write paper on OT phase - Priesthood, Tabernacle, Sacrifices.
1500-2000 words -
Distinctions between Old & New Covenant.

- v. 22 - surety - guarantee, as Jesus > Adam; his covenant > Abraham's
- v. 18 - weakness and unprofitableness of law - made nothing perfect.

v. see p. 8 → Bearing of his character (v. 26) - he can save to the uttermost (25)

v. 26 - became us - was fitting for us - we needed such: fits us and meets our need.

Similarities between O & N Covenant

1. God's standard of righteousness is same
2. Man's sin is same - same penalty.
3. Same approach - sacrifice - "instant shedding of blood, no remission of sins."
4. Both - faith necessary.

Difference:
1.

vs. 18 - Moral law - left God + Man apart - could not make man righteous
Ceremonial law - temporal

Better hope - rest on actual fact of death + resurrection. OT hope - that he
would come - we look back, He has come.

Hebrews - chap. 8
Thursday.

vs. 1 - chief point

vs. 3 Is argument in vs. 3 finished in this chapter.
why would not C be earthly HP
minister and ministry, - in this chapter.
list points showing Christ's superiority.
list all uses of ~~deuter~~ in Heb. better in Book.

vs. 10 those days

purpose of OT quotation.

Chapter VIII

- vs. 1 - chief part - we have HP in heaven.
- vs. 3 - argument in vs. 3 finished in 9+10 - gifts + sacrifices.
- vs. - Christ not earthly ^{HP} because he was not of Adam, therefore indispensible.
- vs. minister: servant, minister, source.

Part showing Christ's 5 points:

1. On right hand of majesty on high. } st. P.
2. The status of something not of man }
3. More excellent ministry: - mediator of better covenant
 - established on better promises
 - replaced the old covenant.

vs. 10 - the day: - who reveal entered not in God's covenant.
 purpose - to emphasize importance of new covenant.

Uses of word - better

- 1. 1:14 - better than angels -
- 2. 7:26 - law - which of better.
- 7:29 - better way
- 7:22 - surety of better covenant
- 8:16 - mediator of better covenant
- 8:6 - enacted upon better promises
- 6:9 - we persuaded better things of you.

(2)

Wednesday A.M. Session

Mrs. G. T. Robinson - Christ is the
Way new - & it costs to
follow

Christ came ahead of us to
prepare the way at Jericho -
he, I go before you into
Galilee - (at Jericho &
Flemington) Behold, he goeth
before you - Mt: 28:7 - Angel -

*

Dr. Samuel H. Moffett

Bible Study on the Epistle to
The Hebrews

may have been written by a
woman - perhaps Priscilla
more say it's not likely

No one knows who wrote
Hebrews - God alone knows

Calvin - by a disciple of Paul
author is God - "God has
spoken & is speaking"

Written to Christians in Rome

Heb. 1:1 - warns us not to forget
that God speaks in the C.T.

America has forgotten both O.T. & N.T.

The word of God is not only the
word but also a sword -
written for us to use in witness

* The word of God used is the
instrument of God to build
up His church - Don't use it
for yourself alone

Theology of the World Church
in the Apostolic Age -
Lord a priest
End a fulfillment of sacra.
law

Faith is confident belief in
J. Christ

Comp. 1. Romans which
does not include this
sweep -

Hebrews is relevant

"Jesus is the better way"
1st 10 chapters outline this:

1:1-1:3 - Prophets

1:4-2:18 - Angels

3-4:13 Moses & Joshua

4:14-10:18 Aaron

Another outline:

1. Jesus is Lord Ch. 1-4.

2. " " our priest. 5-10.

3. Therefore have faith &
hope & love Ch. 11-13.

Faith = 11; Hope = 12;

Love = 13.

Read Ch. 1-4 for Tuesday.

Thurs. Bible Study - W. M. Moffett

4:14 - Key verse - High priest...
let us hold fast our profession
- text book - "The New Living Way" - Hebrews by Palmer.

1st. message

1:1-4 - One of most emphatic verses
re lordship - deity of Christ

1-4 - lordship

5-10 - Priesthood

Climax in benediction at end of
ch. 13

Presbyterian wing to this emphasis:
Probably written to Xus at Rome in
early 60's - To say Jesus is
lord might mean death.

Christianity & Judaism stood
fast vs. Caesar-worship
Jews legally exempt from offering
sacrifices to Caesar - Xus also -
But 164 A.D. took away this
privilege

Fire of Rome - Persecution begin
Xus now being distinguished
from Judaism

author sees ahead: "You have
not yet ~~us~~ resisted unto blood"

- ① Be faithful to Jesus as Lord
- ② There will be the temptation
to find easy escape. But.
The old Jewish system is gone.
You cannot return to old and
safe ways.

Hebrews does not condemn OT -
but Jesus is better than:

① The prophets 1:1-1:4.

② A Christian is one whose Lord
is Christ. Our standard
is Christ - not ourselves as
Buddhi, for example.

③ The angels 1:5-2:18

- This important to Jews to
whom angels were messengers
of God

④ Moses -

- This is quite a mouthful to a
Jew.

⑤ Exhortations: (from his heart)

1- 2:1-4 - Listen to Jesus

2- 3:7-4:13 - Don't fall "

3- 5:11-6:20 - Grow up; don't forsake Jesus

4- 10:26-39 - Stand firm for Jesus

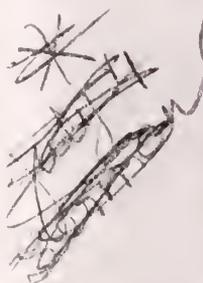
5- 12:14-29 - Don't defect Jesus

3:13 - "Help each other stand firm
in the faith every day"

Think of Xus in China

When you fall away, it's because
you no longer believe -

The Church which says
Christ alone is Lord has
always turned the world
upside down - Korans -
Caesar - Stalin - Hitler, a
lesser gods of America



Friday Bible Study - Dr. Moffett

2nd great section: 4:14-10:18 - The Heart of Hebrews

Few ref. to love of God - so foot unpopular in our sentimental age -

Jesus is priest & He has a heart -

The way of love.

4:14 - key verse - change from command to sympathy.

New symbol of priest - sympathetic to ignorant & them who are out of the way 5:2 (mother symbol?)

Symbol is a comfort when we fail -

Americans do not like priests -

God says: "You do need a priest" -

because we have lost our way -

a priest becomes the way be-

cause he is an answer to sin -

long wandering way Israelites

lost their way in wilderness -

lost the rest of God -

"Near to the Heart of God" - Mrs.

Albert Parker (metaphor) - Hymn

speaks of priesthood of X -

Most people have a sense of

sin - except perhaps sophisti-

cated Americans - so sacrificial

systems - Our culture's symbol

is a psychologist to tell us we

have no sin - But we've redis-

covered sin in our era -

Hebrews does not speak of any

unforgivable sin - Impossible

Moffett shows
1st my generation

for men to bring men to
repentance but not to God -
We have a great High Priest
Oppenheimer when first atom
bomb exploded began groping
for a priest -

We need a priest - a perfect
priest in X we need no
other priest (R.C. priest not
relevant nor the Mass) -
Jesus better than Aaron &
the priests, Section 3, 5 & 6
in "The New & Living Way" -
Study Book.

1. Jesus is Lord (Son of God)
1:1-4:13
Last Word a. Better than prophets 1:1-4,
Supreme " b. " " angels 1:5-2:18
(1) Warning - listen to Jesus
2:1-5

Victorious c. Better than Moses 3:1-4:13
(1) He won't fail; don't you 3:7-4:13
2. Jesus is Priest (Savior) - 4:14-10:18
a. of a higher order 4:14-7:28
b. " " better way 8-10:18

How does even Jesus take
away sin & bring us to God?
8-9:18 - How?

1. Promise of mercy - New Covenant
Ch. 8 - of Grace

2. Sacrifice - The New Covenant
in His Blood - 9-10:18

Today (1) Karen for granted -
(2) shocking, when Heb
was written, the other way.

Bible - cont'd (Friday)

scottish rike "child of the covenant"
sheet of passing of Old Covenant
for israelites -

What is left? only the mercy of
God; only the blood -

Bible Study - Saturday - Dr. Moffett

Ch. 9-10 into 11 - Sacrifice into faith
Sacrifice is God's; faith is our.
The lesson of Sacrifice - April 1955

Crossroads - tomorrow on Hebrews
"A Faith for Adults"

How is Jesus priest? with a promise of mercy = new cov. of Ch. 8. And with sacrifice = new covenant in His blood. Ch. 9-10. Hebrews takes shedding of blood for granted. Relevant picture of what X did for us on the cross - relevant to 1st kw. In terms of ritual of the Day of Atonement (Lev. 16) (Only day of year when priest entered Holy of Holies.) Picture of death of Christ in death of the goat. But Heb. shows how much better is the way of Jesus the priest. He became both priest & sacrifice.

Heb. gives no further explanation
We say: Can't we have Xnty without the cross? No.

10:20 - The new & living way - a sacrificial way.

A bloody way to sin forgiveness. Take away cross & praise taken away X. Why must the way be sacrificial?

"The Lord's death moves me over into the region of wonder"

Good health
lots of money
Peace of mind } in science - No Cross
a unity

Do not understand
Cross, but

Cross helps me to understand
"sin." " " " " " Life.
(makes life real.)

Cross helps me understand God's
justice - without hatred -

Justice takes sacrifice

Cross says there can be love
without sentimentality.

Dr. M's great-grandfather
who died of cholera caring
for friends.

Cross is not the end.

Heb. 10-12 When X had done this
He sat down right hand of God.

(High priest took sacrifice into
Holy of Holies - Jesus is
better) death was swallowed
up in victory.

No doom in a sacrifice which
brings victory over sin & death.

Christ lives to walk with us.

Final Benediction: Jesus is Lord
a Jesus is present, Covenant's
blood - points for removal of
sin.

10:19 - Forest had sections closed
An anti-climax (?) Full assurance
of faith; hope; stir up to love.

Not neglecting to meet together -

Go to church - Fellowship of
Saints is never an anti-
climax.

winning for country

Monday - Bible Study - Dr. Moffett

* "You have all just said what you meant" - The singing of the Lord's Prayer "How do you know Him, but by faith?" = Hebrews melchizedek was unique & so also Jesus Christ, Jesus is Lord & Priest therefore have faith & hope & love - Ch. 11, 12 & 13 - major theme = Faith.

- 3. (of outline) Faith Ch. 10 - 13.
 - 10: 26-39 - Interruption
 - a. Ch. 11 - Faith = belief & trust
 - b. 12 - "Brings hope (12:15-17 & 25) warning
 - c. 11, 12 & 13 - Faith issues in love Paul in Cor. says greatest is love but Heb. puts emphasis on Faith - Ch. 11

What is faith? Importance is what it is in: Faith in Jesus Christ.
 Wrong to think: Does it work? We should ask: Is it in the Truth? Communist ask the 1st; don't we usually? Expediency. The difference between superstition & true faith is in the object - in what you believe.

Faith itself:

1. the conviction of things not seen = *Gelief*
2. Taking God at His word = *trust*

Ch. 11 - Faith

3 men out of the beginnings:

Abel, Enoch & Noah
works *walk* *with me*

Abraham, Isaac & Jacob
medically

Sarah, Moses' mother, Rahab

Two good mother's & a prostitute -
no one beyond love of God in
Christ

Ch. 12 - Hope

v. 1 & 2 still speak of faith, but
also of Hope. Hope also looks
to Jesus. looks to past &
future but is a strong &
present confidence. Pioneer,
perfecter (Triumph), Evanston
will talk about it.

My hope - I have now a
Kingdom that cannot be shaken.

12:28. 13:3 - Remember those
who are in prison.

getting of China - 9 yr. old Oswald
& the #3 -

Ch. 13 - Love

Love each other, don't
love money too much.

Who among the believers
here are hating one another?

*
July 4
Sermon

Bible Study cont'd - Mon.

Benediction: Working in you...
faith, hope & love

U
OUTLINE OF
The Epistle to the Hebrews

DR. SAMUEL H. MOFFETT

(To supplement Dr. Caroline Palmer's Bible Study Guide,
The New and Living Way)

Key verse: Hebrews 4:14

"Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession." (R.V.S.)

Basic structure of Hebrews:

I. *Jesus the Son is Lord* (1:1-4:13)

A. As God's last word, he is superior to prophets. (1:1-3)

1. They spoke for God in times past.
2. He speaks as God, now, at the end.

B. As God's supreme word, he is superior to angels (1:4-2:18)

1. They serve; he rules. (1:4-2:5)
(The first warning: Listen to Jesus! 2:1-5)
2. The Lord became servant (lower than angels) to save. (2:5-18)

C. As God's victorious word, he is superior to Moses (3:1-4:13)

1. Moses was servant; He is the Son. (3:1-6)
2. Moses failed to enter Canaan: Jesus brings us to heaven itself.
(3:7-4:13)
(The second warning: Don't fail Jesus! 3:7-4:13)

II. *Jesus our Priest is Saviour* (4:14-10:18)

A. He is the fulfillment of the old Priesthood. (4:14-6:20)

(The third warning: Press on to maturity, to new truths. 5:11-6:20)

B. His new priesthood is superior to the old. (7:1-10:18)

1. He is priest of a higher order than Aaron. (7)
2. He is mediator of a higher covenant. (8)
3. He is a better sacrifice for sin. (9:1-10:18)

III. *Therefore have faith!* (10:19-13:25)

A. Have faith in Jesus. (10:19-39)

B. Remember the heroes of the faith. (11)

C. Hope in the Kingdom that cannot be shaken. (12)

D. Let brotherly love continue. (13)

"Jesus Christ is the same yesterday and today and forever."

Summary in five great points, or Hebrews "in a nutshell":

I. Jesus Is Lord (Chs. 1-4)

II. Jesus Is Priest (Chs. 5-10)

III. Therefore: Have Faith (Ch. 11)
Have Hope (Ch. 12)
Have Love (Ch. 13)

A. The first two points are *great points of faith*.

B. The last three points are three *great rules of life*.

JESUS IS LORD (Chs. 1-4)—first great point of faith

I. First great lesson of Hebrews—Jesus Christ is *Lord*. The theme of the first four chapters.

II. Interpretation: The book of Hebrews is a warning against giving up the Christian faith and particularly, against falling back into a lower, pre-Christian faith, the faith of the Old Testament, the old Covenant. The author of Hebrews does not condemn the old, for God spoke and worked through Old Testament prophets and angels, through Moses and Joshua and Aaron. But that is not enough, says Hebrews. It is incomplete. It is inferior. We have a better way.

III. We have Jesus Christ, and *He is Lord*.

A. He is better than the *prophets*.

Hebrews 1:1-4, first point.

B. He is better than the *angels*.

Hebrews 1:5-2:18, second point.

C. He is better than *Moses*.

Hebrews 3:1-4:13, third comparison.

IV. Five great warnings:

A. Listen to Jesus. (2:1-4)

B. Don't fail Jesus. (3:7-4:13)

C. Group up; and don't forsake Jesus. (5:11-6:20)

D. Stand firm for Jesus. (10:26-39)

E. Don't reject Jesus Christ. (12:14-29)

V. Conclusion: There is triumph and victory in this first great lesson of the book of Hebrews: Jesus the Son is Lord. The final note is victory: "Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession... [and] let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." (4:14, 16, R.S.V.)

JESUS IS PRIEST (4:14-10:18)—second great point of faith

- I. The second great lesson of Hebrews is that Jesus is *Priest*—the theme of chapters 5 to 10.
- II. Interpretation:
 - A. The distinct change of mood and emphasis that governs this whole section really begins with Hebrews 4:14 (the key text containing all three great points: Lord, Priest, and Faith). The change of mood is from command to sympathy; from a supreme Lord who demands our absolute allegiance, to a priest who sympathizes with our weaknesses. (4:15)
 - B. God is saying in Hebrews, "You need a priest." Why?
 1. We need a priest because we have lost the way, and when we have lost our way, then Jesus our great High Priest becomes our Way, a "new and living way." (10:20).
 2. Is priesthood obsolete in the twentieth century? Not in our world. Whenever a man at last sees himself as he really is—a sinner, he needs a priest.
 3. Another nutshell in Hebrews: We need a priest; we have a perfect priest in Jesus Christ; and having him, we need no other priest.
 4. Hebrews tells us that Jesus Christ does bring us to God. *How* does he do this, we ask. In two ways, says Hebrews:
 - a. He does it with a promise of mercy. This is the new covenant. (Ch. 8)
 - b. He does it with a sacrifice. This is the new covenant in his blood. (9-10:18)
- III. The most difficult part of Hebrews (Chs. 9-10).
 - A. Interpretation:
 1. If you can get through 9 and 10 into chapter 11; if you can get through sacrifice into faith, then you have the Letter to the Hebrews. It takes both.
 2. This question comes to our minds:
Why can't we have the mercy without the blood?
 - a. Thus, we ask, "Can't we have Christianity without the Cross?"
 - b. We cannot cut out the sacrifice of Jesus Christ and have anything left of Christianity.
 3. Let me say this much briefly about the doctrine of atonement:
 - a. I don't always understand the Cross; but the Cross helps me to understand sin. It reminds me of the "exceeding seriousness of sin"—the Son of God himself had to die for it.
 - b. I don't always understand the Cross, but the Cross helps me to understand life. I know that there may come a Cross in my life no matter how good a Christian I am. There was a Cross in my Lord's life.

- c. I don't always understand the Cross, but the Cross helps me to understand the justice of God. It is never easy to forgive sin, and be just. The easy thing is to excuse sin, and let injustice run wild. This is exactly what the Communists accuse us sentimental Christians of doing. "You Christians," they say, "have no justice; you have only love. And love is a weak thing. It excuses injustice. It takes hatred to root out injustice. It takes hatred to change the world." But the Communists are wrong. There can be justice without hatred. It takes sacrifice, yes, but not hatred. And there can be love without weak sentiment. There is nothing sentimental about the Cross.
- d. I don't always understand the Cross, but the Cross helps me to understand the wonderful love of God. I know that it makes some people think of him only as an angry God demanding blood. But I can only remember that it might have been my blood, for it was my sin; but he gave his own life for me. And that is the greatest love I have ever known.
- e. So finally, let me say that though I do not always understand the Cross, I understand that the Cross is not the end. We have moved through chapter 8, the happy story of the new covenant; then down into bloody chapter 9 with its unperfumed picture of the Cross; now to chapter 10:12, and here is the climax: "When Christ had offered for all time a single sacrifice for sins, *he sat down at the right hand of God.*" (R.S.V.)

FAITH, HOPE, AND LOVE—Rules of life

- I. The outline:
 - A. Therefore have faith. (10:19-13:25)
 1. Faith is belief and trust. (11)
 2. Faith brings *Hope*. (12)
 3. Faith issues in *Love*. (13)
- II. Interpretation:
 - A. Everybody knows, I guess, that you cannot be a Christian without faith. It is faith that makes us Christians. But what is faith? If it is really as important as that, we should know what it is. But the very structure of Hebrews reminds us that the really important thing about faith is not what it is; but what it is *in*. The kind of faith Hebrews talks about is not just any faith. It is faith in Jesus Christ. That is why for the first ten chapters we have been studying Jesus Christ, not faith. But it all hangs together: Jesus is Lord: Jesus is Priest; have faith in *him*.
 - B. Now look at faith itself. Hebrews says two important things about faith. First, it is "the conviction of things not seen": that is *belief* (11:1). And second, it is taking God at his word, like Abel and Enoch and Noah and

and all the rest: that is trust. Faith, in Hebrews, is *belief*, and *trust*. It is a *confident belief*.

- C. Move on to chapter 12. Move on from faith to hope, for faith *brings* hope.
 - 1. "In such a time as this," says the World Council of Churches, "the Church of Jesus Christ cannot but speak of hope. He is our hope, in him we are bound to proclaim that hope to the world."
- D. Hebrews ends with love. The 13th chapter begins by telling us to love each other. It tells you to love your husbands. It tells you *not* to love money too much.
- E. Retain your hope, and all the Communist armies in the world cannot destroy your peace. But lack of love can.

Therefore, let us love one another . . .

Use Dr. Caroline Palmer's Bible Study Guide, *The New and Living Way*, for your circle study. (20¢ each, six for \$1.00, P.D.S.)



SEC

WE FIND CHRIST'S WAY—TOGETHER

A Study of Hebrews

Hebrews is a favorite Book of the New Testament because of its great message of Hope and its wonderful definition of Faith: Ch.11:1 - "Now faith is the substance of things hoped for, the evidence of things not seen."

Hebrews may be called The New and Living Way.

Key verse: Ch.4:14 - "Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession."

Basic structure of Hebrews:

- i. Jesus the Son is Lord
 - A. As God's last word, He is superior to prophets
 - B. As God's supreme word, He is superior to angels
 - C. As God's victorious word, He is superior to Moses

- ii. Jesus, our Priest, is Saviour
 - A. He is the fulfillment of the old Priesthood
 - B. His new Priesthood is superior to the old
 1. He is priest of a higher order than Aaron
 2. He is mediator of a higher covenant
 3. He is a better sacrifice for sin

- iii. Therefore, have faith!
 - A. Have faith in Jesus
 - B. Remember the heroes of the faith
 - C. Hope in the Kingdom that cannot be shaken
 - D. Let brotherly love continue

"Jesus Christ is the same yesterday and today and forever."

Summary in 5 great points, or Hebrews "in a nutshell":

- i. Jesus is Lord (Chapters 1 - 4)
- ii. Jesus is Priest (Chapters 5 - 10)
- iii. Therefore: Have Faith (Chapter 11)
Have Hope (Chapter 12)
Have Love (Chapter 13)

- A. The first two points are great points of faith
- B. The last three points are three great rules of life.

Jesus said, "I came not to destroy the law, but to fulfill it".

Note:

A couple of years ago when our adult class was studying Hebrews, I took the liberty of abridging your outline and gave copies to the class members. I thought you might like to have one.

Glady C Gilbert

Samuel A. Moffett

HEBREW S

HEBREWS

A NT commentary on Leviticus (also explains Tabernacle Exodus)

Keyword - better: Christ fulfills and surpasses OT ritual.

Purpose :

To present the Christ (Gr. for Messiah = anointed one) whom they profess to accept, as not only adequate without the Jewish ceremonial law, but superior to it by showing that at every point there is in him something better than they have had hitherto, and that he fulfills and supersedes this law.

Ceremonial law - superseded by Christ (Hebrews)
Moral law - eternal (Romans 3:31)

Reason for study: - 1) To discover the unity and harmony of God's plan.
2) To see NT and OT relationships.
3) To see the greatness of the Saviour.

Hebrews: Chapter I - Deity of Christ.

vs. 1 - old time - the 1000 years from Moses to Malachi.
OT times when God spoke revealing himself to man.

divers portions - the 39 books of the OT.

fathers - Abraham, Isaac, + Jacob, and all OT figures.

divers manners - Gods ways of revealing himself to the prophets:

theophanies	miracles
visions	judgments
dreams	

vs. 2 - heir of all things - as God's Son he will enter into possession of all that is Gods

Contrasts in verses 1 and 2:

^{vs. 1} In <u>old time</u>	-	In the ^{vs. 2} <u>last days</u>
God spoke to the <u>fathers</u>	-	God speaks to <u>us</u>
by the <u>prophets</u>	-	by his <u>Son</u> .

Similarity in verses 1 and 2: In both times, however, God revealed himself to men.

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

vs. 3 -

effulgence of his glory - Christ the outshining revelation of God - the brightness of God's nature.
image of his substance - Christ the seal of God; of God's character and essence.
upholding all things by the word of his power - Christ the sustainer of the universe. The world was created and stays created by the power of Christ.

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

vs. 4 -

more excellent name = Son of God.
Christ the Son of God is the theme of the chapter.
It's purpose is to establish the authority of God's final messenger.

Facts about Jesus in 1st chapter

1. Son of God - vs. 4, 5.
2. Addressed as God - vs. 8
3. Character
 - a. Creator
 - b. Sustainer
 - c. Judge
 - d. Impressed image of God.
 - e. Saviour - purification for sin - vs. 3.
 - f. Eternal and unchangeable
 - g. To be worshiped.
 - h. Righteous
4. Position - kingship - vs. 8.
5. Messenger of God - vs. 1
6. Effulgence of God's glory - vs. 5
7. Birth into world - incarnation - vs. 6.

Hebrews 1: 5-14

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

vs. 5.

OT references in first chapter:

- | | | |
|--------|---------------------------|---|
| Son | 1) vs. 5 - Ps. 2:7 | } Christ is the Son of God |
| | 2) II Sam 7:14 | |
| Angels | 2) vs. 7 - Ps. 104:4 | - Angels are spirits |
| | 4) vs. 6 - Deut. 32:43 | - Angels are to worship Christ. |
| | 5) vs. 8 - Ps. 45:6,7 | - Christ's rule is eternal + righteous. |
| | 6) vs. 10 - Ps. 102:25-27 | - Christ's creation and sovereignty |
| | 7) vs. 14 - Ps. 110:1 | - Christ supreme at God's right hand. |

vs. 6.

Facts about angels in chapter one:

6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

11 They shall perish, but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

- > 1) Angels are spirits (1:14) (1:6)
- > 2) Their service is to minister to believers (1:14)
- > 3) They are inferior to Christ (1:4) (1:5)
- > 4) They are to worship Christ (1:6) - cf. the story of Christ's birth and the chorus of angels.

vs. 9 - oil of gladness - indicates work of the Holy Spirit in Christ during the incarnation.

Hebrews: Chapter II

Theme - The Humanity of Christ: Son of Man

Hebrews 2: 1-4

Argument of verses 1-4.

If, under the OT dispensation, the law which was given man by angels could be broken only on pain of death, how much more binding on us are the commandments of Christ, who is made "so much better than the angels." Thus, if a broken law brought death, so much the more will neglected salvation bring death, for it is the gift of Christ.

CHAPTER 2

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

vs. 1 -

therefore - since this Messenger is the Son of God, heed him.
things that were heard - i.e. from Christ and apostles.

vs. 2 - Comparison references:

Acts 7:53 - the law received by the disposition of angels (also Gal. 3:19)
Deut. 17:2-7 - death by stoning the penalty of broken law.
Ex. 23:20-22 - the guardian angel will not pardon transgression.

vs. 3

neglect - the penalty of death comes not for fighting against the truth, or criticizing, or refusing salvation, but just for neglecting it.

Comparison references:

John 14:6 - I am Way, Truth, life.

I Cor. 15:3-4 - Christ died, buried, rose.

II Peter 3:1-2 - Remember the words of the apostles and prophets.

vs. 4 -

witnesses of salvation - God with signs and wonders
Holy Spirit (I Cor. 12:4-11)
Christ confirms the disciples (Mark:16:20)

Hebrews 2: 5-10

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands:

verses 6, 7: Paul takes an OT passage referring to man and applies it to Christ, the Son of Man Ps. 8

Ch. 1:5 - Deity.

Ch. 2:6-7 - Humanity.

vs. 8 - Compare I Cor. 15: 25-28 - "the last enemy to be subdued is death." When Christ's work is complete all things will be in subjection to him.

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

vs. 9 - Christ tasted death for every man, and by rising again, demonstrated his power over death. Death shall no more have dominion over us.

vs. 10 - perfect through suffering - Christ is a complete savior. He was always perfect, but by dying he became complete. Christ died - for salvation is not the result of God's power, but of his justice.

Purpose of Incarnation

1. To taste death for every man - v. 9
2. To bring many sons to glory - v. 10
3. To make the savior perfect - v. 10
4. To destroy the devil - v. 14
5. To deliver sinners from bondage of death - v. 15
6. To become faithful + merciful High Priest - v. 17
7. To become a propitiation for sin - v. 17
8. To help them that are tempted - v. 18.

Hebrews 2:11-18

11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them, who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

vs. 11 - sanctified = reckoned sinless (purged and cleansed)
all of one = joint-heirs as in Rom. 17:11-23.

vs. 14 - epitomizes the Gospel message as -

Lev. 19:2 - God is Holy, expects man to be holy.

Rom. 3:23 - But all have sinned and come short of the glory of God.

Rom. 6:23 - And the wages of sin is death.

Heb. 9:22 - Sin cannot be purged without the shedding of blood, as it says in the OT:

Lev. 17:10-12 - Since the life of the flesh is in the blood, it is the blood that maketh atonement for the soul.

John 3:16 - Therefore God sent his Son into the world,
I John 1:7 - And His blood cleanseth us from all sin.

I Cor. 15:54-56 - Wherefore death is swallowed up in victory.

vs. 16 - the comparison changes from one between Christ and the angels to one between the angels and man. Christ made lower than angels to save man, not angels.

vs. 17 - propitiation = satisfying (God is propitiated, man is justified; both are reconciled.)

2) covering - as the mercy seat covers the broken tablets of the law in the tabernacle, so Christ covers sin. God imposes the penalty, then pays it himself.

Priesthood

Exodus ch. 28-30
Leviticus ch. 8-10, 21

Before the law: heads of families acted as priests.

The law:

Organization - at Sinai
hereditary in Aaron's family, restricted.

Duties - mediators between God and man.

1. To minister at the sanctuary before God.
2. To teach the people the law of God.
3. To inquire for them the divine will by Urim + Thummim.

Dress of the priest - for glory and beauty.

1. Items

- a. Ephod - seamless coat and girdle
- b. Mitre - cap (bears iniquity)
- c. Breastplate (bears judgment)

2. Colors -

- | | |
|--------------------|---------------------|
| a. White - purity | d. Purple - royalty |
| b. Scarlet - blood | e. Blue - heavens |
| c. Gold - deity | |

3. Lesson - God is careful about our approach to Him - minute details.

4. Fringe of robe:

- a. Pomegranates - Christian fruit-bearing.
- b. Bells - Christian witness.

Christ is priest after the order of Melchizedek, the pattern of Aaron

Ex. 30:11-16 - Ransom of souls - a tax; not the price of salvation but a provision for the upkeep of the tabernacle.

(over)

The High Priest

1. Qualifications: Duties

- a. Alone wore robes
 - b. Alone entered Holy of Holies
 - c. Alone sprinkled blood of sin-offering on mercy-seat.
 - d. Sole mediator - received divine communications.
-
- a. Ceremonially pure + holy.
 - b. Physically perfect (lev. 21:17-27)
 - c. Must marry virgin
 - d. Represents life - must not contact death.

2. Consecration (Ex. 29; Lev. 8).

- a. Cleansed - washing with water (Aaron + sons)
- b. Clothed with righteousness - arrayed in garments (Aaron)
- c. Gift of Holy Spirit - anointed with oil (Aaron)
- d. Sacrifices
 - 1) Bullock - sin-offering.
 - 2) Ram - burnt offering
 - 3) Ram - consecration.
- e. Blood applied to ear, thumb, right toe (Aaron + sons)

Nature of priesthood:

1. Implies divine choice
2. Implies representation
3. Implies sacrifice offered
4. Implies intercession.

SACRIFICE

Types of Sacrifice:

1. Sin offering - atonement of sin to God.
2. Guilt offering (trespass) - " of sin to man.
3. Burnt offering - complete dedication.
4. Peace offering
 - a. Thank offering - thanksgiving
 - b. Free-will offering - love and worship
 - c. Votive offering - vows to God.

Sacrificial Acts:

1. Personally presenting the animal.
2. Laying on of hands - making it substitute.
3. Slaughtering it - recognizing death as penalty of sin.
4. Applying the blood - personal application necessary (for mercy, not judgment)
5. Burning the whole or part - sacrifice ascends to God.

Difference between Egyptian + Hebrew sacrifices: - Melvin Grove Kyle.

The following characteristics are not found in Egypt -

1. Substitution
2. Redemption by blood.
3. Dedication
4. Fellowship - feasts and peace offering.

Hebrews: Chapter III

The Rest of God - The Son Compared to Moses (3:1-4:13)

vs. 1 - wherefore - points back to the 1st + 2nd chapters: since Christ, the Son of God, became man, died and is our High Priest.
holy brethren - believers

heavenly calling - high calling

consider - ponder

confession - content of our belief

Apostle :- "One Sent" by God to man (Christ the last messenger - 1:2)

↳ Priest - mediates Man to God by sacrifice, hereditary.

Prophet - infallible spokesman, called of God.

vs. 3 - Moses' glory - 1) brought first covenant by God's commission.
2) saw God on Sinai - face shone with glory.

Christ is as much greater than Moses as the Creator than the creation (builder house); the son than the servant.
Moses' house - children of Israel.
Christ's house - all people.

Comparison of Christ and Moses:

<u>Moses</u>	<u>Christ</u>
1. Hid in bushes	- Hid in Egypt
2. Raised in Pharaoh's house	- Son of the King of Kings
3. Delivered the Children of Israel	- Saved the world
4. First prophet	- Final messenger
5. As priest, he interceded.	- Great High Priest
6. As king, he ruled Israel	- Eternal King
Creation	Creator
Servant in house	Son over house.

vs. 5 - those things = prophecies of Christ's coming.

vs. 6 - boldness = confidence

CHAPTER 3

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.

4 For every house is builded by some man; but he that built all things is God.

5 And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Chapter IV

CHAPTER 4

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.

8 For if ~~Jesus~~ had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

vs. 1-9 - Argument

1. Unbelief kept the Children of Israel from Rest (1-2)
2. But the promise is still open to us that believe (3-6)
3. For God set a new day, as David prophesied, on which we might hear and believe the message.
4. for if Israel had found rest under Joshua, he would not afterward have spoken of a new day. (8)
5. There remaineth a rest, therefore (9)

Definition of Rest

1. In Moses' time - the land of Canaan, rest from wandering.
2. David's concept - rest from sin.
3. For the Christian - a) state of rest which Jesus promised and which is a foreshadowing of eternal glory
b) in this life, the absence of all worries and handicaps.
c) our rest on the ~~1st~~ 1st day - for work of salvation completed by resurrection. We need not work for salvation.

vs. 12 - Word of God - Christ as Judge - there is no possibility of entering under false pretenses.

Hebrews 4:14-16

The High Priesthood of Christ (4:14-

vs. 14 - 5:10 - Qualifications for Priesthood.vs. 14 - The names applied to Christ:

- 1) High Priest - mediator between man and God.
- 2) Jesus - humanity (Saviour) - Man
- 3) Son of God - deity - God

- The greatness of Christ

- 1) He is Son of God.
- 2) He has passed thru the heavens. - as HP he entered into the Holy of Holies, the presence of God.
cf. Eph. 4:10; Heb. 6:20; Heb. 8:1; Heb. 9:24

- hold fast on confession - (see note on 3:14)- then - points back to 2:17; 3:3; 4:9; 4:12.vs. 15 - ~~for~~ - The picture changes from the greatness to the sympathy and approachableness of Christ. He gives us strength to hold fast.vs. 16 - basis of boldness - possession of Christ as HP.

Grace - free gift of God to man; the operation of divine love as manifested in God's taking initiative toward reconciliation and forgiveness and sinner.

How Could a Sinless Christ be Tempted

1. Problem - The very fact that a sinless object seems desirable = sin.
2. Solution - hunger etc. were not sinful, but natural - Christ resisted sinful satisfaction of hunger etc.
3. His character - posse non peccare (not non posse ~~non~~ peccare)

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Chapter V

Further Qualifications for Priesthood.

Similarities between Christ and Aaron - Christ's priestly requirements.

1. Both were appointed by God from men.
2. Both were High Priests, mediators
3. Both offered gifts and sacrifices
4. Both were tempted, therefore understanding and sympathetic.
5. Both officiated in things pertaining to God.

Difference between Christ - Aaron - Christ was sinless.

Illustration - the Christian worker doesn't have to wallow in the mud that he may bring up the sinner from the gutter.

Note:- Christ's subordination is brought out here - according to A.K. Spaulding.

vs. 1 - gifts - voluntary offerings.
sacrifices - required service.

vs. 2 - ignorant + erring - ignorant - need teaching
- erring - need reprimand
compassed with infirmities - ref. to Aaron as symbol.

vs. 1-3 - cf. 2:18; 4:15-16.

vs. 6 - OT quotation from Ps. 110:4 - Christ is priest

vs. 7 - godly fear - reverential awe, right attitude toward God.
in days of flesh - refers to Gethsemane - "Thy will be done".

vs. 8. - Christ learned obedience, conforming to the plan formed by Himself, before.

vs. 9 - cf. 2:10 - complete (perfect) author of salvation.
obey - not salvation by works, but warning against disobedience.

CHAPTER 5

FOR every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honor unto himself, but he that is called of God, as was Aaron.

5 So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6 As he saith also in another place, Thou art a priest for ever after the order of Melchizedek.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God a high priest after the order of Melchizedek.

Hebrews 5:10-14

Parenthesis (5:11 - 6:20)

The reason for the parenthesis - the immaturity of the hearers.
Paul mentions Melchizedek - sees the people in the pew sleeping -
and stops to wake them up - for the subject is hard.

vs. 11 - hard of interpretation - hard to make clear
dull of hearing - because of unbelief, failure to consider Christ.
teachers - The Jews should be teachers, they've had the Word
longer than the Gentiles.

after the order of Melchizedek.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.



Hebrews - Chapter VI

Exhortation to Christian Progress (6.1-20)

CHAPTER 6
THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit.

vs. 1 - wherefore - transition from babes in faith to advanced striving for growth in grace.

first principles - 1. Repentance } beginning of salvation
 2. Faith to God }
 Leave these - 3. Baptism } outward symbols, finished.
 they are past! 4. Laying on of hands }
 Press on to more difficult 5. Resurrection from dead } - new life
 truths. 6. Eternal judgment } - sins already judged.

dead works - works done to earn salvation.
perfection - full-growth, completeness

vs. 4-6 - Alternate interpretations of this terrible warning:

- 1) Falling from grace
- 2) Hypothetical case - would never happen
- 3) Rejection because of willful disobedience and unbelief.

(vs. 6 - fall away - cf. Matt. 21: 28-31, parable of two sons, before we judge who has fallen away.)

Def. saved - what Jesus does is eternal. He saves us, not we.

Scriptural references for Eternal Security:

- John 10: 28-29 - "neither shall any man pluck them out of my hand."
- Romans 8: 35 - "Who shall separate us from the Love of Christ?"
- Philippians 1: 6 - "He which hath begun a good work in you will perfect it -"
- II Timothy 1: 12 - "He will keep that which is committed unto him."
- I John 2: 19 - "Went from us - but not of us."

Scriptural References for Falling from Grace:

- I Co. 9: 27 - "lest I (Paul) myself should be rejected."

vs. 8 - Cf. Dent. 28: 22-68 (see v. 58) - fearful consequences of disobedience of God!

(Contrast vs. 18-20)

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briars is rejected, and is high unto cursing; whose end is to be burned.

John Bunyan - " Faith believes the truth of the word ; hope waits for the fulfillment of it. Faith lays hold of that end of the promise that is next to us, to wit, as it is in the Bible ; hope lays hold of that end of the promise that is fastened to the mercy seat, for the promise is like a mighty cable that is fastened at one end to a ship, the other to an anchor. The soul is the ship where faith is and to which the latter end of the cable is fastened : but hope is the anchor at the other end, and which entereth into that within the veil. Thus faith and hope, getting hold of both ends of the promise, carry it safely all the way."

Hebrews 6: 9-20

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do show the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec.

vs. 9 - Paul always finds something to commend!

- things accompanying salvation - good works an evidence of salvation.

- 1) Good works - Eph. 8-10 - "created unto good works."
- 2) Eph. 4:1 - "walk worthy of vocation wherewith ye are called."
- 3) Eph. 4:13 - "unity of faith and knowledge of Son."
- 4) Gal. 5:25 - "walk in Spirit."
- 5) Philippians 3:15-16 - decline ways of carnal Christians.
- 6) James 2:18 - "I will shew thee my faith by my works."
- 7) John 14:15 - "If ye love me, keep my commandments."

vs. 12 - faith and patience - the Hebrews to whom Paul was writing had faith, but not Abraham's patient continuance in the faith.

vs. 13-20 - Paul gives his indifferent listeners a jolt with the solemn warning in 6:4-6, then, lest they be shaken from their confidence, he encourages them with proof that the believer can be absolutely sure of his salvation.

vs. 13-17 - Cf. Gen. 22 (v.16). - The promise in Gen. 22 after the sacrifice of Isaac, is a repetition, and the beginning of the fulfillment of the promises in Gen. 12:1-3 (us), and 15:5 (seed). These promises were obtained by Abraham's patient faith.

vs. 18 - two immutable things - God's oath and promise
hope - 1) Eternal life. 2) 2nd Coming 3) Kingdom of God.

vs. 18-20 - Contrast (18-20) with (4-6). Seeming possibility of falling away contrasted with perfect security.

vs. 19 - Faith and patience make hope sure and steadfast. This is the Biblical basis for sure knowledge of salvation. Patience is an evidence of faith.

vs. 20 - forerunner - Romans sent slave or forerunner ahead to reserve their seats at the theater. So Christ holds our place for us in heaven.

Hebrews - Chapter VII

Superiority of Christ's Priesthood (7:1-

CHAPTER 7

FOR this Mel-chis'e-déc, king of Sa'lém, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Sa'lém, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father, when Mel-chis'e-déc met him.

Melchizedek is greater than Abraham (1-8)

1. Abraham paid tithes to Melchizedek (4-6)
2. Melchizedek blessed Abraham (6-8)

Comparison: Christ and Melchizedek.

Similarity.

1. Both were eternal (v.3) (16,17)
2. Both are priest and king. (v.1)
3. Both without succession (v.3)
4. Neither under the law. (v.15,16)
5. Neither from Tribe of Levi. (13,14)

Melchizedek is greater than Aaronic Priesthood. (8-10)

1. Through Abraham Aaron paid tithes
2. Through Abraham Aaron was blessed.

Comparison: Melchizedek and Aaronic Priesthood. Difference

Melchizedek

Aaronic Priesthood

1. Without predecessor or successor (v.3)
2. Priest and king (v.1)
3. Rec'd tithes from Abraham (v.9)
4. Blessed Aaron from Abram (v.10)
5. Before the law, not under law (v.15,16)
6. Not a Levite

1. Having earthly succession
2. Priests only
3. Paid tithes from Abram
4. Was blessed from Abram ...
5. Under and after the law
6. Levites

Hebrews 7: 11-28

11 If therefore perfection were by the Lē-vit'i-cāl priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Mēl-chi's'ē-dēc, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Ju'dā; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Mēl-chi's'ē-dēc there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou art a priest for ever after the order of Mēl-chi's'ē-dēc.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

20 And inasmuch as not without an oath he was made priest:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Mēl-chi's'ē-dēc:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

vs. 11-17: Christ is priest after the order of Melchizedek.

1. The reason - imperfections of Levitical priesthood. (11-12)
2. Similarities - see preceding page

vs. 18-28: Therefore Christ is greater than the Levitical Priesthood.

- Christ did not offer for human sin - sinless*
1. An imperfect law could not make perfect; Christ does. (18, 19)
 2. Levites were priests without oath; Christ by oath of God. (20-22)
 3. Levites were temporal; Christ eternal (23-25)
 4. Levites were imperfect; Christ perfect (26, 28)
 5. Levitical sacrifice inadequate (daily); Christ's was absolutely adequate (once for all). (27)

vs. 18 - weakness and unprofitableness of law - "because it made nothing perfect."

vs. 22 - surety - ^(guarantee) As Christ was greater than Aaron; so is his covenant greater than Abraham's.

vs. 26 - became us - fits us and meets our need.

Summary of Chapter by Comparisons.

1. Melchizedek is greater than Abraham.
2. Therefore he is greater than Aaronic priesthood.
3. Christ is a priest after Melchizedek's order.
4. Therefore Christ is greater than Aaronic priesthood.

Melchizedek is compared to Abraham that his superiority to the Levitical priesthood may be seen. He is compared to Christ that Christ's superiority to the priesthood also may be seen. Melchizedek is compared to the Levitical priesthood that the imperfection of the law may be seen. Christ is compared to the Levitical priesthood to show his superiority. The purpose in all the comparisons is to demonstrate the truth of the chapter's theme - The Superiority of Christ's Priesthood.

The Day of Atonement

Refs: Hebrews 9:1-12; 24-28; Leviticus 16; 17:10-16; 23:26-32.

Definition: Annual day of humiliation and expiation for sins of nation.

Date - tenth day of seventh month.

Procedure:

a. The People -

1. abstained from daily labor
2. gathered in holy convocation
3. Afflicted their souls - only fast enjoined by law, (but cf. NT Pharisees)

b. The High Priest.

1. Laid aside priestly garments - dressed in linen.
2. Sacrificed bullock - sin offering.
3. Covered H. of H. + mercy seat with incense smoke
4. Sprinkled H. of H. with blood of bullock
5. Cast lots on two goats
6. Slew one as sin offering; sprinkling H. of H.
7. Laid sins of people on other - drove forth
8. Resumed raiment
9. Burnt-offering
10. Flesh of sin-offering - fat burned, flesh out of camp.

} for priests

} for nation.

Parallel in Hebrews:

The entrance of the H.P. into the Holy of Holies, once a year, not without blood is paralleled by the entrance of Jesus, our great High Priest, once for all, into heaven, having purchased for us eternal salvation.

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HEBREWS OUTLINE

I. The Deity of Christ. (chap. 1)

- A. His person and work (1:1-3)
 - 1. Revealer of God to men (1-3)
 - 2. His character and position (2-3)
- B. His superiority to the angels (1:4-14)
 - 1. By birth, nature, inheritance (4)
 - 2. Proof from OT quotations (5-14)

II The Authority of Christ (2:1-5)

- A. Disobedience of OT law brought death (1-2)
- B. So much the more ought Christ to be obeyed (3-5)
 - 1. For he is better than angels (1,5)
 - 2. For his law is witnessed by the trinity (4)

III The Humanity of Christ (2:6-18)

- A. Old Testament Quotation (6-8)
- B. The manner of the incarnation (9-13)
- C. The purpose of the incarnation (14-18)

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IV The Rest of God (3:1-4:13)

- A. Christ is greater than Moses (3:1-6)
 - 1. As the builder is greater than the building (1-4)
 - 2. As the son is greater than the servant (4-6)

- B. Exhortation to belief as a condition of entrance into Rest (3:7-4:13)
 - 1. Disobedience to Moses kept Israel from Rest (3:7-19)
 - a. Old Testament quotation (7-11)
 - b. Warning to Christians (12-15)
 - c. Israel's sin of unbelief (16-19)
 - 1) Disobedience (18)
 - 2) Distrust (19)
 - 2. But there is still a Rest for believers (4:1-9)
 - a. Though Israel lost Rest through unbelief (2)
 - b. Yet believers are promised a Rest (3)
 - c. For God has set a new day on which we might hear and believe the message and enter into His rest (4-9)
 - 1) Proof from Old Testament (4-8)
 - 2) There remaineth a Rest. (9)
 - 3. Exhortation to enter into that Rest. (11)
 - 4. Belief the only condition to entrance (12-13)
 - a. For Christ is the omniscient judge (12)
 - b. He will penetrate false pretenses (13)

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V. The High Priesthood of Christ (4:14-

A. Survey of His priesthood (4:14-16)

1. Its greatness (14)
2. Its sympathy (15-16)
 - a) He was tempted as we
 - b) But He sinned not
 - c) The result - (16)
 - 1) He is more able to help us
 - 2) We can come to him boldly.

B. Comparison between Christ and Aaron (5:1-9)

1. Both were tempted (1-3)
2. Both were appointed of God (4-6)
3. Christ's Gethsemane experience (6-9)

C. Parenthetical exhortation to increased knowledge of Christ's priesthood (5:10-6:2)

1. Paul hesitates to bring up Melchizedek (5:10-14)
 - a) The subject is difficult to explain. (10-11)
 - b) The hearers are dull and immature. (12-14)
2. Exhortation to Christian growth (6:1-20)
 - a. Leave foundational doctrines for higher truths (1-3)
 - b. Fearful consequences of spiritual stagnation (4-8)
 - c. Encouragement to the believer (9-20)
 - 1) Good works as evidence of salvation (9-12)
 - 2) The surety of God's promises (13-20)
 - a) Abraham obtained by faith + patience (13-18)
 - b) The Christian can also obtain (18-19)
 - 3) Jesus as the anchor of the believer's hope (19-20)



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D. Superiority of Christ's Priesthood (7:1 -

1. Melchizedek is greater than Abraham (1-7)
 - a. Historical background of Melchizedek (1-3)
 - b. Abraham paid tithes to Melchizedek (4-6)
 - c. Melchizedek, as superior, blessed Abraham (6-7)
2. Therefore Melchizedek is greater than the Levitical priesthood (8-10)
 - a. Through Abraham Levi paid tithes (8-10)
 - b. Through Abraham Levi was blessed (8-10)
3. Christ is priest after order of Melchizedek (11-17)
 - a. The reason - imperfection of Levitical priesthood (11-12)
 - b. Similarities between Christ's priesthood and Melchizedek's.
 - 1) Both were perfect (11-12)
 - 2) Neither came from the tribe of Levi (13-14)
 - 3) Neither were under the law (15-16)
 - 4) Both are eternal (16-17)
4. Therefore Christ is greater than the Levitical priesthood (18-28)
 - a. An imperfect law could not make perfect. (18-19)
 - b. The Levites were priests without oath, Christ by oath of God (19-22)
 - c. The Levites were temporal - Christ eternal (23-25)
 - d. The Levites were imperfect - Christ perfect (26)(28)
 - e. Levitical sacrifice was inadequate - Christ's adequate (21)

II. The Law compared with angels (1:14)

- 1. Moses
- 2. Mediator
- 3. Offered a sacrifice
- 4. The Law is written on stone (2:14-15)
- 5. The Law is written on stone & Christ on all things (2:16-18)
 - a. All things subject to him, not to angels.
 - b. The way of incarnation.

III. The Law compared to Moses (2:14-15)

- 1. Faithful witness
- 2. Worth of our glory
- 3. Warning against not heeding Ch. because of punishment at time of Moses:
 - a. All those for applying wrong to present
 - b. How to be applied
 - c. The text that was lost
 - d. The text that remains
 - 1) Incapable of punishment
 - 2) Text that it is possible
 - 3) In which it consists
 - 4) How entrance is determined

IV. The Great High Priest.

- 1. His qualifications
 - a. Qualities 9:11
 - b. Sympathy
 - c. Meet the requirements of the H.P. 9:11-16
 - d. His sacrifice (5:8-10)

2. Their failure

- a. Lesson
- b. Faith
- c. Love
- d. Mercy
- e. Forgiveness

3. Our Forgiveness

- a. Because of promise to Me.
- b. Because of being here of praying
- c. The altar is in the heart

→ 1) He is within the veil
 2) He is priest forever after Melchizedek

5. Summary of Christ's superiority (8:1-6)
 - a. He is at the right hand of God (8:1)
 - b. He is the minister of the true tabernacle (8:2)
 - c. He offers better gifts and sacrifices than earthly priests (8:3-6)

6. He is mediator of a better covenant (8:6 -)
 - a. Superiority of the New Covenant (8:6-7)
 - 1) It is enacted on better promises (8:6)
 - 2) It superseded the faulty Old Covenant (8:7)
 - b. Old Testament proof for the New Covenant (8:8-13)
 - c. Comparison of Old and New Covenants (9:1-10:18)
 - 1) Order of service in the Old Covenant (9:1-10)
 - 2) Christ's blood brings eternal redemption (9:11-14)
 - a) The blood of bulls and goats cleansed only the flesh.
 - b) Christ's blood cleanses the conscience.
 - c) The high priest entered the holy place once a year.
 - d) Christ entered the holy place once for all.
 - 3) Necessity for the blood of Christ. (9:15-28)
 - a) In covenant transaction (15-21)
 - b) For remission of sin (22)
 - c) To cleanse the heavens (23-28)
 - 4) Christ's perfect sacrifice (10:1-18)
 - a) Sacrifices of the law were temporary and imperfect (1-3)
 - b) Christ's one sacrifice eternally perfects the sanctified (4-14)
 - c) Old Testament proof (15-18)

7. Summary and conclusion (10:14 -)
 - a. Exhortation to faith, hope and love. (10:14-25)
 - b. Warning against wilful sin (10:26-31)
 - c. Exhortation to recall their former constancy (10:32-34)

D. Superiority of Christ's Priesthood (7:1 -

1. Melchizedek is greater than Abraham (1-7)
 - a. Historical background of Melchizedek (1-3)
 - b. Abraham paid tithes to Melchizedek (4-6)
 - c. Melchizedek blessed Abraham (6-7)
2. Therefore Melchizedek is greater than the Levitical priesthood (8-10)
 - a. Through Abraham he paid tithes (8-10)
 - b. Through Abraham he was blessed (8-10)

HEBREWS

General Introduction

- I. Its Author - probably Paul. *Perhaps continuation of Stephen's sermon - so Paul, out of deference, omits the usual salutation.*
 1. 2 Pet 3:15; Heb 2:3,4; 13:23,24.
 2. Pauline in style.
 3. Greek section of early church attributed it to him.

- II. Its Date - between ascension of Christ and destruction of the Temple in 70 A.D., probably about 64 A.D.

- III. Its Recipients
 1. The Jews of that date identified with professing Christian churches making a profession of Christ, some saved, some unsaved.
 2. The unsaved Jews under persecution who were in danger of renouncing their professed faith in Messiah and going back to the abrogated ritual of the Temple sacrifices. Heb 10:32-34; 10:23.

- IV. Its Dispensational Background. Heb. 9:16-28
 1. The first Testament annulled at the Cross. Matt. 27:51
 2. The New Testament brought in at the Cross. Matt. 26:28

- V. Its Purpose.
 1. To urge more professing Jews to go on to faith in a crucified, risen, ascended Messiah, who, as High Priest, is seated at the right hand of God. Heb 3:12; 10:19-22,38,39
To warn these that should they go back to sacrifices of the First Testament which sacrifices had been set aside by God at the Cross, it would be impossible to bring them back to their former state of repentance. Heb 6:4-6
 2. To strengthen believing Jews in the Faith. Heb 10:23-25

- VI. Its Character - a demonstration based on the Old Testament Scripture that the New Testament in Jesus blood is superior to and takes the place of the First Testament in animal blood.
 1. Paul's proposition is stated in Heb 8:6 : "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." The epistle is written to prove this one statement true.
 2. Having proved this, Paul has accomplished his purpose of reaching those Jews who were wavering between two things: of going on to faith in Messiah as High Priest, or of going back to the sacrifices of the OT, for he places the issue clearly before them upon which they can intelligently act.

VII. Its Outline.

A. The New Testament is superior to and takes the place of the First Testament because its Founder, the Messiah, is better than:- 1:1--8:5

- I. The prophets. 1:1-3
- II. The angels 1:4--2:18
- III. Moses 3:1-5
- IV. Joshua 3:6--4:13
- V. Aaron 4:14--8:5

B. The New Testament is superior to and takes the place of the First Testament, because:- 8:7--10:39

- I. It was prophesied to be superior. 8:7-13
- II. It is actual, the first Testament only typical. 9:1-15
- III. It is sealed with better blood. 9:16--10:39

C. Faith, not works, is the true way of salvation, as proved by instances of First Testament saints. 11:1--12:2

D. Final warnings and exhortations. 12:3--13:25

Present-day Uses for Book of Hebrews

1. As an apologetic to offset modernism, for Hebrews emphasizes the Deity, humanity, and precious blood of the Lord Jesus Christ.
2. It gives us a portrait of our Lord as High Priest, picturing Him in all the glory of the Old Testament priesthood.
3. It sets forth a contrast between the First Testament and the New.
4. It presents truth which will establish the believer in the doctrine of the substitutionary atonement.
5. It has excellent material for evangelistic messages.

VIII. Its One Concern:--A warning against the one sin, that of renouncing their professed faith in Messiah, and reverting to the abrogated sacrifices of the First Testament. This sin is described in a series of four warnings:

1. Letting New Testament truths slip away. 2:1-4
2. Hardening the heart against the Holy Spirit who gave this truth. 3:7-19
3. Falling away, or reverting to their former faith in the First Testament sacrifices, thus crucifying the Son of God afresh. 5:11 - 6:12
4. Wilfully sinning in:-- 10:26-39
 - a. Treading undefoot the Son of God.
 - b. Counting the blood of Jesus as common blood.
 - c. Doing despite to the Holy Spirit.

IX. The Outline in Detail.

I. The New Testament is superior to and takes the place of the First Testament because its Founder, the Messiah, is better than:-- 1:1--8:5

A. The Prophets. 1:1-3. Since Messiah is:--

1. God the Son. (1,2)
2. Heir of all things. (2)
3. Creator of all things. (2)
4. Outshining of God's glory. (3)

Note: Christ was the outshining of God's glory, the prophets merely reflectors.
5. Expression of the substantial nature, or essence, of God. (3)
 - a. Omnipotence - "muzzles the waves."
 - b. Omnipresence - heals nobleman's son from afar.
 - c. Omniscience - reads hearts of Pharisees.
6. Sustainer of the world he created. (3)

Note: Contrast the exhaustion of Jesus at Jacob's well, his tired stumbling under the burden of the cross, with this verse.
7. High Priest, who, seated at God's right hand has wrought out a finished work of salvation. (3)

Note: In writing of Christ's superiority over the prophets, the author handles the Jews with kid gloves, lest he offend the Jewish pride in their former leaders. The superiority of Christ is only intimated by the splendors of his glory. Contrast with note under B.

B. The Angels. 1:4--2:18. Since He:--

1. Has a better name, Son. (v. 4,5)
2. Is worshipped by the angels. (6)
3. Is creator and master of angels. (7,8)
4. Is anointed with the Holy Spirit above the angels. (9)
5. Is the unchanging One. (10-12)
6. Has a place at God's right hand; the angels a place at his footstool. (13,14)

Note: Why did God pass by the angels to save inferior beings--men--of dust? Ill.--ship carved from bought model, and one carved from apple-box: which gives the maker more glory?
7. Will be supreme over the Millennial earth. (2:1-3)
8. Becomes head of the church, as, incarnate in humanity, he passed by the angels to redeem the human race thru a vicarious death, a substitutionary sacrifice for sin. (2:10-18)
9. Becomes High Priest as, in incarnation, he passed by angels to redeem the human race through a vicarious death. (2:14-18)

Note: Contrast the author's tactful intimation of Christ's superiority over the prophets, and his point-blank statement in these verses of His pre-eminence over the angels. (See note above).

C. Moses. 3:1-6. Since He is:--

1. Creator of Israel; Moses only a member of that house. (1-4)
2. Master; Moses only the servant. (5-6)
3. Reality; Moses only the type. (5)

D. Joshua. 3:7--4:13.

1. Warning against hardening the heart against Messiah as High priest, as the wilderness generation hardened their hearts against Joshua; for those who reject Messiah as High Priest will die in their sins as that generation died in the wilderness. (3:7--4:13)
2. Messiah leads into a spiritual rest which is superior to the temporal and material rest into which Joshua led Israel. Christ, therefore is better than Joshua. (4:7-8)

E. Aaron. 4:14--8:5) Since:--

1. Messiah is the actual High Priest; Aaron the type. (14)
2. Messiah is sinless; Aaron a sinner. (15,16)
3. Messiah is one of the persons of the Trinity; Aaron is taken from mankind. (5:1-5)
4. Messiah is an eternal High Priest; Aaron only temporary. (6-10)

5. Messiah, the High Priest, takes the place of the Aaronic priests. His rejection will bring certain judgment. (5:11--6:12) Those addressed:--
- a. Were dull as to spiritual perceptions. (11)
 - b. Had been under New Testament teaching, but had picked up mental knowledge, only, not heart knowledge. (12)
 - c. Were immature in their thinking along spiritual lines (babes). (13)
 - d. Should set aside the "beginning word of the Messiah", namely, the Levitical system, and go on in faith to the New Testament truth. (6:1)
 - e. Should not go back to the doctrines of the First Testament. (6:1-3) (Wuest's interpretation)
 - 1) "repentance from dead works" - Judaistic doctrine of works.
 - 2) "faith toward God" - as distinguished from the NT faith in Jesus Christ.
 - 3) "baptisms" - ceremonial washings.
 - 4) "laying on of hands" - laying of hands on the sheep of the Levitical sacrifices.
 - 5) "resurrection of dead" - does not include the second resurrection, the Rapture.
 - 6) "judgment" - the NT contrast is grace.
 - f. Should they renounce their professed faith in Messiah and go back to the First Testament, it would be impossible to bring them back to their former state of repentance because grace had done all it could for them, in:--
 - 1) Enlightening them once for all. (4)
 - 2) Giving them an experimental knowledge of the character of the gift of salvation. (4)
 - 3) Leading them along as partners of the Holy Spirit in his pre-salvation work. (4)

Note: The Greek word here translated partakers is translated partners in Luke 5:7.
 - 4) Attesting the New Testament by miracles. (5)
 - 5) Imparting repentance thru the work of the Holy Spirit. (6)

Note: Verse 4 refers to the work of the Holy Spirit short of salvation. He has knocked at the hearts' door of the "once enlightened"; they have even become partners with Him clear through to the act of repentance, but they have failed to possess Him in salvation.

This sin cannot be repeated today, for there is no Temple, no sacrifice to return to. Nor can the unpardonable sin--disbelief in the attesting miracles of the Holy Spirit in the apostolic age--be repeated today. It was peculiar to that age of transition.

- g. Should they, after all this, refuse to accept saving faith as offered by the Holy Spirit, thus rejecting the sacrifice of Messiah, they would be taking a like attitude toward Him as those who crucified Him the first time. (6)
 - h. For these there is nothing but certain judgment. (7,8)
 - i. These are urged to follow in the footsteps of those Hebrews who have gone on in faith to Messiah as High Priest. (9-12)
- 6. Messiah secures the eternal salvation of the believer, a thing which Aaron could not do. 6:13-20.
 - 7. Messiah is an eternal High Priest. 7:1-3
 - 8. Messiah has a superior priesthood. 7:4-10
 - 9. Messiah by his once-for-all sacrifice of Himself wrought out a finished work of salvation. 7:11-22.
 - 10. Messiah has a non-transferable priesthood. 7:23-28.
 - 11. Messiah officiates in a better tabernacle. 8:1-5.

II. The New Testament is Superior to and Takes the Place of the First Testament, because:- 8:7--10:39

- A. It was prophesied by Jeremiah to be better. 8:7-13.
- B. It is actual, whereas the First was typical. 9:1-15
 - 1. The First Testament was a type pointing to Messiah as the High Priest. 9:1-10.

- 3) ceremonial washings.
- 4) laying hands on sacrifices of sheep etc.
- 5) resurrection of dead and rapture. 2 resurrections rapture + res. for dead.
- 6) grace, not judgment.

vs. 4 - refers to the work of the HS about of salvation - knocking at heart's door. - "once enlightened."
 cf. Lk 5:7 - partakers = partners = fellows (Heb 1:) partners with H.S. clean thru repentance but not possessors.

This sin cannot be repeated today. There is no temple, no sacrifice.

Unpardonable sin - disbelief in ~~test~~ attesting miracles of H.S. at apostolic age. Cannot be true today - no attesting miracles.

vs. 9 - things that accompany, not precede (enlighten etc.) salvation.

- 4) Should set aside "the beginning word of the Messiah", namely, the Levitical system, and go on in faith to the NT truth. 6:1
- 5) They should not go back to the doctrines of the FT. 6:1-3
- 6) Should they renounce their professed faith in Messiah and go back to FT. It would be impossible to bring them back to their former state of repentance because grace had done all it could for them in:
 - a) Enlightening them once for all (4)
 - b) Giving them an experimental knowledge of the character of the gift of salvation. (4)
 - c) Leading them along as partners of the HS in his pre-salvation work, the word partakers from same Gr. word to partners in Lk. 5:7. 4
 - d) Attesting the NT by miracles. 5:5
 - e) Imparting repentance thru the work of the H.S. 6
- 7) Should they after all this refuse to accept saving faith as offered by HS thus rejecting the sacrifice of Messiah they would be taking a like attitude toward Messiah as those who crucified him the first time. 6
- 8) For these there is nothing but certain judgment. 7-8
- 9) These are urged to follow in the footsteps of those Hebrews who have gone on in faith to Messiah as H.P. 9-12

6. Messiah secures the eternal salvation of the believer, a thing which Aaron could not do. 6:13-20
7. Messiah is an eternal HP - 7:1-3.
8. Messiah by his ~~one~~ once-for-all sacrifice of himself wrought out a finished work of salvation. 7:11-22
8. Messiah has a superior priesthood. 7:4-10

10. Messiah has a non-transferable priesthood. 7:23-28.

Present-day uses of Bk. of Heb.

1. As an apologetic to offset modernism, for Heb. emphasizes the deity, humanity, and precious blood of the Lord J.
2. It gives us a portrait of our Lord as HP, picturing him in all the glory of the OT priesthood.
3. It sets forth a contrast betw. of FT & NT.
4. It presents truth which will establish believers in the doctrine of the substitutionary atonement.
5. Has excellent material for evangelistic messages.

11. Messiah officiates in a better tabernacle. 8:1-5.

B. The New Testament is superior to and takes the place of the FT because -

I. It was prophesied to be better. 8:7

II. It is actual, the first typical (9:1-15)

1. The First Testament was a type pointing to Messiah as HP (9:1-10)
2. The NT is actual, the blood of Messiah paying for sin. 9:10-15
3. ~~It is~~

III. It is sealed with better blood. 9:16-10:39

1. The divine testator himself dies, making possible the inheritance. (9:16-22)
2. The heavenly sanctuary cleaned with better blood. (9:23-24)

Bibliography - Wm. Kelly. On Hebrews

3. The one sacrifice of Messiah is eternally efficacious; this sacrifice a freshly slain and living way over which the believer must go. (9:25-10:39)

C. Salvation under the NT is appropriated in the same way as ^{under} the FT, by faith 11:1-12:2.

D. Closing Exhortations and Warnings. (12:3-13:25)

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THE MOSAIC SACRIFICES

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- Sam H. Moffett
- Hebrews
- May 25, 1938

MOSAIC SACRIFICES

It is as foolish to try to understand the Epistle to the Hebrews without reading Leviticus as to limit our knowledge of the teachings of Christ to the sermon on the mount. And further, it is impossible to understand the innumerable references in Hebrews to Old Testament worship and ritual without a thorough grasp of the significance of the sacrificial ceremonies which were the heart and center of the worship of the children of Israel.

Sacrifice is, in general, a gift to God given as an act of worship. It is "religion in action"¹. With the children of Israel it was in no sense a bribe, but a prayer and an act of faith, adoration or thanksgiving.

It is not the purpose of this paper to review critically modern theories of the origin of sacrifices such as the gift theory, the totemistic sacrificial communion theory, the homage theory, or the piacular theory, but we shall take for granted the orthodox position which accepts divine revelation and command as the basis and origin of sacrifice. First mention of this subject in the Bible is in Gen. 4:2-5, the sacrifices of Cain and Abel. In the pre-Mosaic periods sacrifice offered by the head of the house, for there was no priestly class.

1. The International Standard Bible Encyclopedia - p. 2639

But it is more particularly with the Mosaic sacrificial system that we are concerned. We shall consider this as follows: first, the fundamental principles of sacrifice; second, the general features of sacrificial ritual; third, the classification of Mosaic sacrifices, and features of the five main sacrifices; fourth, the modification of sacrificial worship for special seasons and circumstances; and lastly, the significance of this Old Testament ritual both in its Old Testament symbolism and its New Testament typical meaning, particularly as brought out in the Epistle to the Hebrews.

The Mosaic sacrifices are a meaningless shibboleth of blood, fire, and empty ritual, if three great truths underlying the service are not understood. These principles are axiomatic throughout the Bible. As the basic truths on which the sacrificial system rests there lies the fact of man's sin, God's holiness, and the atonement of sin by blood. Sacrifice is grounded in the fact of sin.¹ Universal, defiling guilt in man is the primal cause of God's provision in these offerings. For God, in his holy and righteous, cannot endure nor tolerate sin. His command is final, "Be ye holy, even as I am holy."² and his judgment is inescapable. And yet, though the wages of sin is death, God has provided a remedy for sin in the shedding of blood. The vital truth foundational to sacrifice is expressed in the words, "Without the shedding of blood is no remission."³

Herein is seen the importance of the offerings in Old

1. Moorehead - p. 128

2. I Pet. 1:16

3. Heb. 9:22

Testament worship. Only by the blood of sacrifice did the worshipper have a right to claim the ear of God in petition, and only because of that blood-cleansing could he enjoy communion with Him. As Gibson says, "Without an atoning sacrifice there can be no access for guilty man into the presence of the Holy God."¹

It is a temptation to treat the ritual of sacrifice superficially, as a mass of unimportant detail, but it is not for the Christian to question the plan of God who saw fit to lay down precise and exact rules for man to follow in his approach to God. Rather it will be best to sift through all these details of sacrificial ceremony, and derive from them the general features and a rough outline of procedure, that in them the lessons taught by their observance may be more clearly seen.

There are four main elements in the order of ritual: the presentation of the animal, killing the animal, the disposition of the blood, and the burning on the altar. The presentation of the animal is important in that, by the laying on of hands by the offerer the animal to be sacrificed becomes not only a gift, but more--his own representative. The second act, killing the animal, is a token of penitence. It is an acknowledgment of sin, and a recognition of the fact that guilt deserves death. By the disposition of the blood the faith of the worshipper is shown. To the Hebrew, blood signified life.

1. Gibson - 149

not death, and by the sprinkling of the blood the worshipper signified his faith that he was counted alive in God's sight, freed from the guilt of sin. Finally, the burning on the altar signifies the dedication of the worshipper to God, and the smoke ascending heavenward symbolizes, perhaps, his acceptance by God.

That is, in bare outline, the order of ritual of the sacrifices offered on the altar of burnt-offering. The ritual of sacrifice is the ritual of the altar, which was the foundation of all the tabernacle worship, the people's place of meeting with God, through the sacrifices.

Mosaic sacrifices have been classified in a variety of ways. Kurtz distinguishes two kinds of sacrifice, blood and bloodless.¹ The former includes sin-, trespass-, burnt-, and peace-offerings, all of which are animal sacrifices; and the latter includes meat- and drink-offerings and incense. Materials for the bloodless sacrifices was limited to food, and such food as had been acquired by the sweat of man's brow. Kurtz also draws a distinction between the symbolism of the blood and bloodless sacrifices; the blood sacrifice symbolizing the self-surrender of the worshippers life and personality, the bloodless offering indicating the self-surrender of the fruits of all his labors and endeavors.²

Another common division of the sacrifices is into sweet-savour and expiatory offerings. The former includes the burnt-, meal- and peace-offerings; and the latter the sin- and

1. Kurtz - p. 64

2. Ibid - p. 285

trespass-offerings. The sweet-savour offerings pointed to God and were given for his acceptance, not as expiation for sin, but the expiatory offerings pointed directly manward as a confession of guilt. Typically, the former were offered on the altar, whereas the latter, after being offered on the altar were burned without the camp.

The historical order of the five main sacrifices as taken up in Leviticus, chapters 1 to 7, is burnt-offering, meat-offering, peace-offering, sin-offering and trespass offering. But here we shall consider them in their logical order, the order followed when they were presented in series, which was, sin-offering, burnt-offering, meat-offering, and peace-offering, as can be seen from Lev. 9: 15-18,

"And he brought the people's offering, and took the goat which was the sin-offering for the people, and slew it, and offered it for sin, as the first. And he brought the burnt-offering, and offered it according to the manner. And he brought the meat-offering, and filled his hand out of it, and burnt it upon the altar, beside the burnt sacrifice of the morning. He slew also the bullock and the ram for a sacrifice of peace-offerings."

The logical order gives three main sacrifices: the burnt-offering was central signifying dedication and acceptance; with its antecedent, the sin-offering, which brought atonement; and its consequent, the peace-offering, which stood for peace with God and joy in Him.¹

The sin-offering was primarily expiatory to atone for unintentional sin and to restore covenant relations with God. Since it was atonement for the person of the offender, there were grades of sin-offering, indicating not a gradation

1. Gibson - p. 159

in the sinfulness of sin, but in the rank of the worshipper. Thus there were specific regulations governing the offerings of the high priest, a ruler and the common people.¹ Outstanding features of the ritual of the sin-offering was the disposition of the blood which was sprinkled before the veil of the sanctuary, on the horns of the altar of sweet incense, and poured out at the bottom of the altar of burnt-offering, and the burning of the body outside the camp. The sin-offering was basic, for without atonement for sin there could be no relationship between man and God.

The trespass- or guilt-offering is a variety of the sin-offering, and the distinction between the two is indefinite. Grotius held that the sin-offering was for sins of omission and the guilt-offering for sins of commission. Michaelis holds a view directly opposite to this. Josephus believed that the trespass-offering was for sins in which the sinner's own conscience accused him of sin. Kurtz presents in a scholarly way his contention that the sin-offering was for unintentional and perhaps unknown sins, whereas the trespass-offering was to atone only for acknowledged sins.²

However scholars may differ, it may be said in general that the sin-offering atoned for sin as a principle, the trespass-offering for particular sins. And furthermore, the trespass-offering contained the idea of restitution for wrongs done to man. Where the sin-offering contained only the principle of expiation, the trespass-offering combined the prin-

1. Lev. 4: 3, 13, 22, 27

2. Kurtz - p. 183-184

ciples of expiation and restitution. The sin-offering expiates guilt toward God, the trespass-offering expiates guilt toward man.

The burnt-offering was the old historical sacrifice, and in contrast to the sin-offerings, was offered for no special occasions but was a continual burnt-offering unto the Lord. Its fire burned day and night. It was burned entirely upon the altar, but not in one piece, and the hides were taken by the priests. It was the most solemn of all the sacrifices, and in pre-Mosaic times was offered on momentous occasions as at the Flood¹ or at the beginning of war.² The distinctive significance of the Mosaic burnt-offering was complete dedication and self-surrender to God.

The burnt-offering was followed by the meat- or meal-offering, and this was never offered apart from the former. The double name for the offering is the result of the change in usage of the word meat, which did not signify flesh in 1611 (King James's version) but food in general. Materials used in the meal-offering were fine flour, oil, frankincense and salt. This bloodless sacrifice, first used at the consecration of Aaron and his sons,³ was a fitting supplement to the burnt-offering, for as the burnt-offering signified self-dedication, the meal-offering represented the dedication to God of the fruits of the worshipper's labour.

It has been shown above that in the sin-offerings

1. Gen. 8:20

2. Judges 6:26

3. Ex. 29:41

the offerer came as a convicted sinner to receive in his sacrifice, which represented himself, the judgment due to his sin. In these sweet-savour offerings, however, the worshipper comes to present his offering as something acceptable unto God, for he is atoned in God's sight. And finally, in the peace-offerings, the worshipper enjoys the fruits of his atonement and acceptance in fellowship with God.

A note of joy predominated in the peace-offerings--the joy of right relations established with God. It expressed fellowship, gratitude and obligation for favours received. Three variations of the peace-offering are found. The thank-offering indicated gratitude for a special manifestation of divine mercy. The votive or free-will offering was generally made in time of distress or supplication asking for divine aid, and was offered voluntarily under no legal obligation. The wave-breast and heave-shoulder offerings pertained to that part of the peace-offering reserved for Aaron and his sons to be eaten by them in the holy places.

It is significant to note that the choicest parts of the sacrifice,--the fat, the kidneys, the caul, and the blood,--were devoted to the Lord as his portion. Then the priests received the breast and shoulder. And finally, the rest belonged to the offerer to be shared with his friends and the Levites. Obviously, this was a feast of communion.¹

These are the five main sacrifices which formed the basis of the Mosaic sacrificial system. In spite of all the

1. Moorehead- p. 162-164

modifications of these sacrifices for special seasons and circumstances such as the consecration of the people, the priests and the Levites; and their adaptation to special periods and feasts, the service was basically the same. For example, the many striking details of the ritual of the Day of Atonement cannot hide the fact that on this day the principle of the sin-offering was basic and central.

In summary, it is convenient to remember the Old Testament symbolism of the sacrifices as follows:

Sin-offering	- atonement
Trespass-offering	- restitution
Burnt-offering	- dedication
Meal-offering	- consecration
Peace-offering	- fellowship

It is more dangerous to apply a typical meaning to the individual sacrifices as they are fulfilled in Christ, the "Lamb of God", for there is danger of an over-active imagination in the discovery of New Testament symbolism. In the Epistle to the Hebrews, however, where the relation of the old to the new covenant is most clearly defined, the typical meaning of the Mosaic sacrifices is most evident.

Hebrews 10: 1-14 is the core of the teaching on this subject. Here, particularly in the eighth and ninth verses, we have our justification for interpreting the sacrifices as foreshadowings of Christ:

"Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither had pleasure therein; which are offered by the law; then said he, Lo I come to do thy will. He taketh away the first that he may establish the second.

The Epistle to the Hebrews does more than present the general contrast between Christ the perfect sacrifice and the imperfect sacrifices of the law, it speaks of Christ as the specific fulfillment of the two most important of the Mosaic sacrifices, the burnt- and sin-offering. The passage quoted above, while it mentions Christ as the fulfillment of all the sacrifices, more particularly deals with his self-dedication to God. Therefore, when he says, "Lo, I come to do thy will" we have the complete fulfillment of the burnt-offering with its spirit of dedication.

But even more specifically is Christ set forth as the one sin-offering. In the same passage the inspired author points out that the blood of bulls and goats could not take away sin but declares that Christ offered one sacrifice for sins forever--his own blood.¹ More striking yet is a passage in the thirteenth chapter of Hebrews, Hebrews 13: 10-12, which brings out a more complete connection between Christ and the historic sin-offering:

"We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

This is the fulfillment of the sin-offering.

In other parts of the New Testament, fulfillment of other sacrifices by Christ is set forth. In the spirit

1. Heb. 10: 12

of the meal-offering Jesus consecrated all his labours to God with the words, "My meat is to do the will of Him that sent me."¹ The 14th and 15th chapters of the Gospel of John reveal Christ as the fulfilment of the peace-offering. "My peace give I unto you,"² he says, "that my joy might remain with you."³ And even the trespass offering finds a reflection in I Timothy where Christ is said to give himself "a ransom for all."⁴ In all the sacrifices Christ is typified.

Mrs. Pounds states her own views of the typical meaning of the sacrifices as follows: the burnt-offering typifies Christ, the son of God, accomplishing the perfect will of God for us; the meal-offering typifies Christ the Son of Man in the purity and perfection of his personal character; the peace-offering typifies Christ as peace, giving fellowship with God; the sin-offering typifies Christ the sin-bearer; and the trespass-offering typifies Christ as the bearer of sins as wrongs done to God and man.

In this brief study we have seen the ritual, the symbolism and the typical meaning of the Mosaic sacrificial system. It remains only for us to apply to our own lives

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1. John 4: 34
 2. John 14: 27
 3. John 15: 11
 4. I Timothy 2: 6

the lessons of the sacrifices. May we see more clearly the exceeding sinfulness of sin. May we be more sincerely grateful for the blood that cleanses us from that sin, and for the atoning power of the cross. And finally, may our faith find expression in the practical fulfillment of the sacrifices demanded of us in the Epistle to the Hebrews:

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13: 15-16)

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